

CHRIST In The Psalms

by

William L. Pettingill

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*All things must be fulfilled, which were written . . .
in the Psalms concerning me" (Luke 24:44)*

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The Fortieth Psalm

"Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:7).

Psalms 40

- 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.**
- 2. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.**
- 3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.**
- 4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.**
- 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.**
- 6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**
- 7. Then said I, Lo, I come: in the volume of the book it is written of me,**
- 8. I delight to do thy will, O my God: yea, thy law is within my heart.**
- 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.**
- 10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.**
- 11. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.**

12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15. Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

17. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

The language of the opening verses of the Fortieth Psalm are often appropriated by the believer as describing his own experience, and in a measure the language is appropriate for such an application. But the first verse does not describe the believer's experience. He did not wait patiently for the LORD before he got saved. He was no doubt running away from the LORD, and it was the LORD who was waiting on him.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1).

The key to the language of these verses is found in verses 6 to 8:

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:6-8).

These words are taken up by the HOLY SPIRIT and quoted in the 10th chapter of Hebrews and shown to be the language of the LORD JESUS CHRIST Himself:

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Hebrews 10:5-7).

Dr. Scofield says that "the Fortieth Psalm speaks of Messiah, JEHOVAH's Servant, obedient unto death. The Psalm begins with the joy of CHRIST in resurrection (vs. 1-2). He has been in the horrible pit of the grave, but has been brought up. Verses 3-5 are His resurrection testimony, His 'new song.' Verses 6 and 7 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people (Isaiah 1:10-15), then the obedient Servant came to make the pure offering (vs. 7-17; Hebrews 10:15-17)."

Consider those three days and three nights between the death and resurrection of the Son of GOD as described in verses 1-3: **"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: ."**

Observe the change from "my" to "our." For as He came forth out of the tomb, He came forth not alone. In the reckoning of GOD we ourselves who had been crucified with Him and buried with Him were now quickened together with Him, and raised up together with Him, and when He began to sing, we began to sing with Him. The song is in His mouth, even praise unto our GOD: "**many shall see it, and fear, and shall trust in the Lord.**"

The new song begins strictly with verse 4:

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psalm 40:4-5).

The doctrine of verses 6-8 is of the highest importance, but for the exposition of it we need to go to the tenth chapter of Hebrews, and this we shall do directly.

Observe the language beginning with verse 9 of our Psalm: **"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation"** (Psalm 40:9-10).

Oh, that every one of us might be able to say all that with reference to ourselves!

How often we have refrained our lips when we should have given testimony!

How often have we hidden His righteousness within our hearts, and have failed to declare His faithfulness and His salvation!

How often have we concealed His lovingkindness and His truth from the great congregation!

May GOD deliver us from so sinning against Him as to go on in this way! May He open our mouths that we may give that testimony for Him that will bring salvation unto our fellow men!

In verses 11-17 there is a heartbreaking cry unto GOD, and in the 12th verse we come again upon the difficulty spoken of in connection with Psalm 31. Here we have Him again confessing sins:

"For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." The mystery presented by this language is solved when we think of Him as identifying Himself with us and confessing our sins as his own.

Now let us go to the exposition of verses 6-8 of our Psalm. The 10th chapter of Hebrews opens with the declaration that the law, which indeed had a shadow of good things to come, though not

the very image of those things, could never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. That is to say, the law was unable to bring perfection of conscience, or rest, to the worshippers. If they had found rest in the offerings brought under the law they would have ceased to offer them, but the offerings themselves kept reminding them of sins. The blood of bulls and goats could never bring rest and peace to the worshippers.

Until the sacrifice of Calvary the will of GOD, concerning sacrifice had never been accomplished. "**In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law**" (vss. 6-8).

It was only when the blood of the Son of GOD poured forth from Calvary that GOD's righteousness was vindicated and the demands of a holy law fully satisfied.

And that was the end of the law. "**He taketh away the first, that he may establish the second**" (Hebrews 10:9).

The first sacrifices, consisting of the offerings of the blood of bulls and goats, came to their end at Calvary, and were replaced by the second and only complete sacrifice presented by the sinless Son of GOD, who became sin for us that we might be made the righteousness of GOD in Him (II Corinthians 5:21). The law was only from Moses to CHRIST, having been added to the Abrahamic covenant "**till the seed should come to whom the promise was made**" (Gal. 3:19). The law was Israel's schoolmaster "**to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster**" (Galatians 3:24-25). Thus it is that sin can have no dominion over us, because we are not under the law, but under grace (Romans 6:14). The sting of death is sin, and the strength of sin -- that is, that which gave sin strength to sting to death -- was the law, "**But thanks be to God, which giveth us the victory through our Lord Jesus Christ**" (I Corinthians 15:56-57).

In Hebrews 10 we are further told that by the will of GOD "**we are sanctified through the offering of the body of Jesus Christ once for all**" (Hebrews 10:10).

Under the old covenant every priest stood day by day, "**And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified**" (Hebrews 10:11-14).

Thus it is shown that the perfection, or ease of conscience, which was impossible under the law of Moses, is made available to us through the accomplished redemption on Calvary's Cross, provided by the matchless grace of a righteous GOD.

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Hebrews 10:17-18).

**"O the love that drew salvation's plan,
O the grace that brought it down to man,
O the mighty gulf that GOD did span,
At Calvary!"**

~ end of chapter 7 ~

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